2:Sanders E-5 (no date) 1949 EE1 Bulgaria EE1

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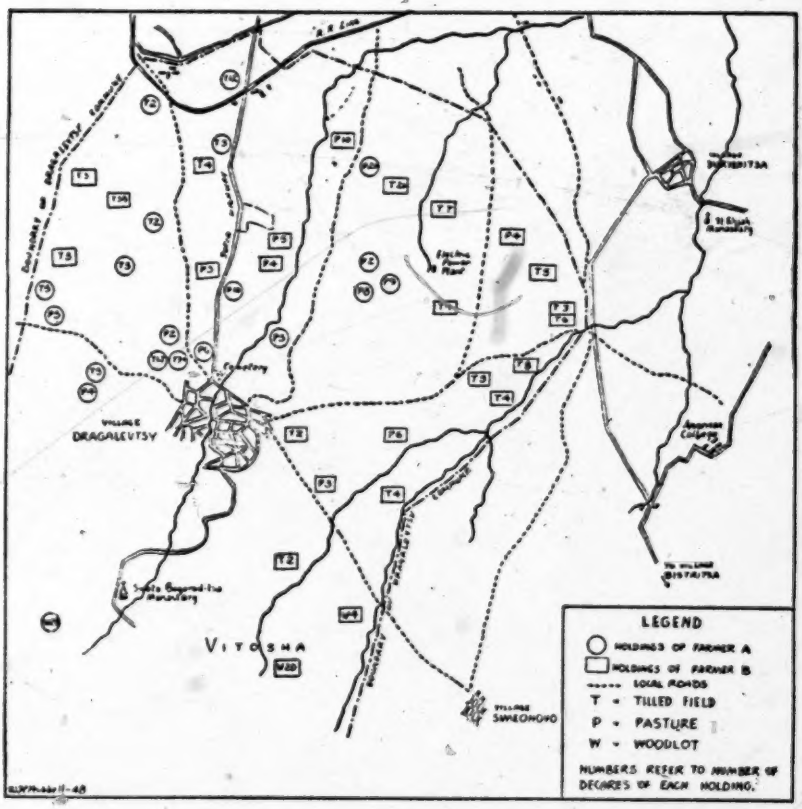

Map of holdings of two Dragalevtsy farmers

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Should drought be very severe, say in midsummer, the villagers asked for another procession and additional prayers to do more effectively what the May procession had failed to do. The need for such ceremonies was explained to me one day by a tavern keeper: "While the people know in their minds that wind keeps the rain away from their fields, they believe in their hearts that the cause of drought, like that of sickness, is the sinfulness of the world today for which God is punishing the people."

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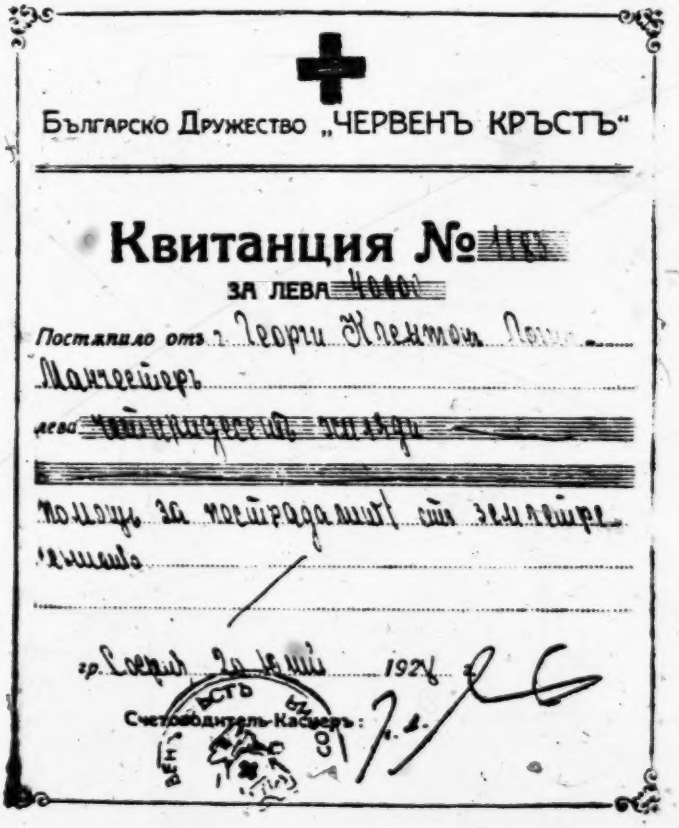
The chief bread-grain used in this region was called *smes*, a mixture of wheat and rye. It was sown by hand from a bag slung over

[i.e. ensure a good harvest -- Analyst]

known, hastened to offer what help they could to the sufferers without having to be goaded on by violent or explosive methods.[1] Surely such bondholders need not be treated with suspicion as harbouring mischievous schemes



Българско Дружество „ЧЕРВЕНЪ КРЪСТЪ"

Квитанция №

ЗА ЛЕВА

Постъпило от

Мануфактурен магазин

дева

помощ за пострадалите от земетресението

гр. София 2 юни 1928

Счетоводител-Касиер:

ACKNOWLEDGMENT OF ONE OF THE DONATIONS MADE BY THE AUTHOR ON BEHALF OF THE EARTHQUAKE SUFFERERS.

[1] Certain opulent Bulgarians refused to contribute to the earthquake fund, whereupon Sofia students proceeded to place bombs in the houses of these recalcitrant millionaires. They became more amenable to persuasion after the explosion of the bombs, and one of them, a well-known banking manager and plutocrat disbursed as

000 detrimental to Bulgaria. On the contrary they may be credited with manifesting a solicitous concern for Bulgaria's development and of taking a pride in her legitimate successes to which they are as keen as the natives to contribute. In a future and more rational society such people would be granted equal political rights with the natives, but for the moment all they can hope for is that they should be treated as shareholders desirous of defending the common property of „Bulgaria Ltd" both against outside spoliators, internal depredators, and the unholy alliances between them which in the past have so often checked Bulgaria's vitality and progress.

731 much as 25,000 leva. In refusing to help however they may have been responding to other motives than mere avariciousness. They may have thought that their money might not reach its destination. The former Finance Minister S. Stefanov affirmed in the Sobranye on Dec. 9, 1931 that there had been undue dissipation in this case and some 200 to 300 million levas wasted. However, external help was badly needed. for according to M. Liaptchev's statement in the Sobranye on Nov. 29 1928, 74,568 buidings had been destroyed & this entailed a loss of 4534 million leva, besides this, the State had to dispense collecting 435 milions of revenue in 1928. Voluntary contributions to the earthquake fund amounted to 46,720,000 leva from Bulgaria & to 44,790,000 from abroad. The £ 500,000 provided by the Stabilisation loan hardly sufficed to restore $7^{1}/_{2}\%$ of the damage & it is the local residents who had to raise the requisite funds in order to repair the ravages of this scourge.

fluences in order that the forests might be efficiently protected and he advocated the militarisation of the foresters as the best way of achieving this aim. The grazing of cattle in the great timber forests accounted for their gradual deterioration and transformation into stunted brushwood. This was due to the shortage of pasture land, of which there was only enough for feeding four million head of cattle, while the number of cattle in Bulgaria was fourteen million. The requirements of this head of cattle is about five million kilogrammes of fodder, 4/5 of which is supplied from the forests, the foliage of the trees being used as such. Goats did the greatest harm, there were 250 of them per thousand inhabitants in Bulgaria, 750 in Greece, 150 in Serbia and 25 in Rummania. By these ratios one could also gauge the relative condition of the forests in these countries.

The gradual decrease in local precipitation which is of such importance to the cultivator, as well as the resulting inundations, with the appaling destruction they cause in the [illegible]e valleys, all of which may be traced to the u[illegible]ked felling of the forests has begun to make itself felt. We thus find deputy N. Terkalanov declaring in the Sobranye on December 11, 1928, that the yearly loss from drought could be reckoned as amounting to a reduction of the crops by 180,000 tons of cereals, 20,000 tons of industrial cultures, 10,000 of vegetables and 100,000 tons of fodder, of a value of two milliard leva. The loss caused by drought during 1934 was estimated at five milliard leva, though the harvest was an average one. Big losses were also incurred through inundations, the river Kamtsia alone caused damage amounting to 3·5 millions annually.

Travellers in the Balkan regions cannot help noticing how vast expances of once fertile land are getting buried deep beneath tons of rubble and sand, sent down by

11: Start E-4 (no date) 1939 EF1 Yugoslavia
Contemporary Macedonians EF8
Bulgaria EE1

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The sleeves are just rectangular pieces of cloth of its full width, 19 inches, and are joined by a run and fell seam which is arranged just above the opening under the arm at the back.

As will be seen from the illustration, the decoration is placed where the wear is greatest, so it has an economical as well as an ornamental purpose.

The work is executed in petit-point stitch, the pattern being worked in crimson and the background filled in with Turkey red or scarlet. As can be seen from the drawing, at the bottom of the front-opening where the pattern is not completed (probably because it came under the apron and so would not show) the design is first outlined in black in double-running-stitch, so that both right and wrong sides are alike, and is then filled in with petit-point.

The edges of the sleeves are finished off by a ladder-stitch with a chain edge on either side, and the hem is neatened and strengthened by being closely oversewn with scarlet thread. The equal-armed Greek cross is used around the hem except at the seams, where a variety of palmette, similar again to Greek pattern, disguises the seam for about four inches.

The chief motive on the sleeve is an equal armed cross with re-entrant angles at the ends of the arms. Many of the small motives filling in the spaces are rayed. Occasionally small spots of the white background, with tiny crosses on them, break the surface of solid red stitchery, and between the panel and the sleeve borders is a raised row of closely worked chain-stitch. The embroidery is all done in strong, finely-spun wool.

"The body over the shirt is girthed with a hempen cord, wound round and round, and with the end twisted up in front. It forms a stiff and cumbrous sort of corset. The women declared they could not stand up without it." (M.E.D.). A buckle such as that shown on Plate XV at "H" (No. 1939-1) was attached in front.

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Miss Durham says, in speaking of the relief work she was doing at the time, "When I was on relief work visiting large numbers of burnt villages where the inhabitants camped in holes in the ground and under rough hovels, one of my jobs was to deal out clothing material, as most people had only what they stood up in. We obtained a large quantity of shirt material. I cut it into lengths and dealt it out to the refugees who came to fetch it. After several weeks I visited a village expecting to see the women in new garments. Not a bit of it; they were in filthy rags as before. I asked what had become of the shirt stuff. It was, they said, such good stuff it would have to be for best clothes. They had got as far as outlining the embroidery patterns, and were beginning to fill it in. But I was assured it would be months before the things were done."

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No. 1935-65. This handsome head scarf, which is worn with its ends down the back, is made of the same material as the shirt, with the addition of some imported gold lace, gold thread and beads (Plate IXB).

For the length of 50 inches (127 cm.) the scarf has a border of hexagons and triangles worked in petit-point in two shades of red, outlined and rayed in black (Fig. 6 "a"). A ladder-stitch with chain edges finishes off the hem, and is edged by a row of two black and two white beads used alternately.

5: Kemp E-4, 5 (1926-1933)1935
EF6 Serbs EF6
Bulgaria EE1
Croats EF4
Slovenes EF7
Contemporary Macedonians EF8

keep vows of brotherhood stepped on to the ends of the plank with the right foot. Before beginning to read the Gospel and prayers, the priest asked them in turn three times whether they believed in the Father, Son and Holy Ghost, and whether they believed in the Fire.[1]

At Planinica for epilepsy, the doctoress visited the patients' house and divided the fire into two parts in the same way and stood over the fires. Other members of the family then pulled the patient in a trough three times under her legs and between the fires. A footprint of a man, or the track of an animal or an insect which was afterwards found in the ashes over which the trough had passed, was given to the patient in water.[2]

Live fire is also carried round the village or round the flocks and herds during an epidemic, and fire is carried in the same way irrespective of immediate needs at a ceremony variously called *Olalija*, *Alalija*, *Lila*, etc., which takes place particularly in pastoral districts, on Ascension, St John's Day, St Peter's Day, or one of the earlier feasts round about Easter. Torches of dried bark (cherry or birch) are borne in forked sticks. In the Holmoljski district the name *Alalija* is given to large fires of straw, etc., lit in or near the village in honour of the dead at the beginning of the spring carnival. People dance round the fires and try to pull one another over them. The shepherds also come down from the pastures bringing their torches which are carried round the village.[3] There are other familiar fire rites on St John's Eve, Easter Eve, St George's Eve, or at Easter. Sometimes the fires are lit on hills all round a

[1] N. A. Načov, *Za Pobratimtvo*, pp. 60–1.
[2] S. Trojanović, *Glavni Srpski Žrtveni Običaji*, pp. 43, 44.
[3] S.E.Z. XIX, *op. cit.* Cf. M. Miličević, *Život Srba Seljaka*, pp. 133, etc.; M. Arnaudov, *Studie vurhu Bulgarskite Obredi i Legendi*, Spisanie na Bolg. Akademia na Naukite, IV (1912), p. 16 *passim*; N. Zega, *op. cit.*; S.E.Z. XXIII, p. 102, XIV, p. 333; Zb. X, pp. 1, 52, I, pp. 247, etc., etc.; Sb.N.U. XII, pp. 7–9; Zibrt, *Seznam pověr a zvyklosti pohanských z VIII věku* (1894), pp. 90–5; Voraček, *Pohanské obětí u Bulharů*, Slov. Sbornik (1883), pp. 539, etc. Cf. V. Harusin, *K voprasu o počitanie ognja*, Etnog. Obozrenia (1906); G. Vinogradov, *Samovrašenie i skotoložnie*, Živaja Starina, XXIV (1915).